Volume VII Chicago, Ill., June, 1930 Number 3

The Liberalist

SILENCE

I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute: yet how they speak of God!

—Charles Hanson Towne.

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The Peoples Church

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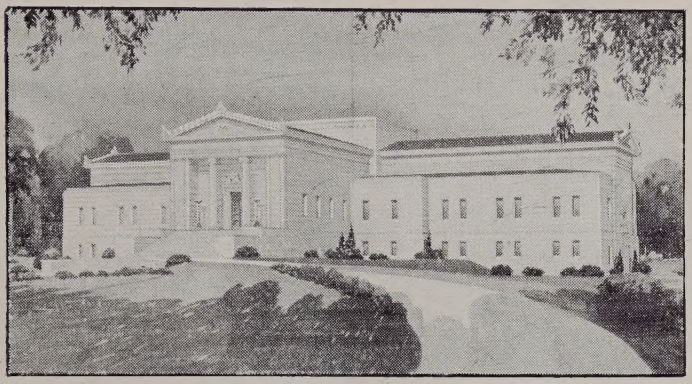

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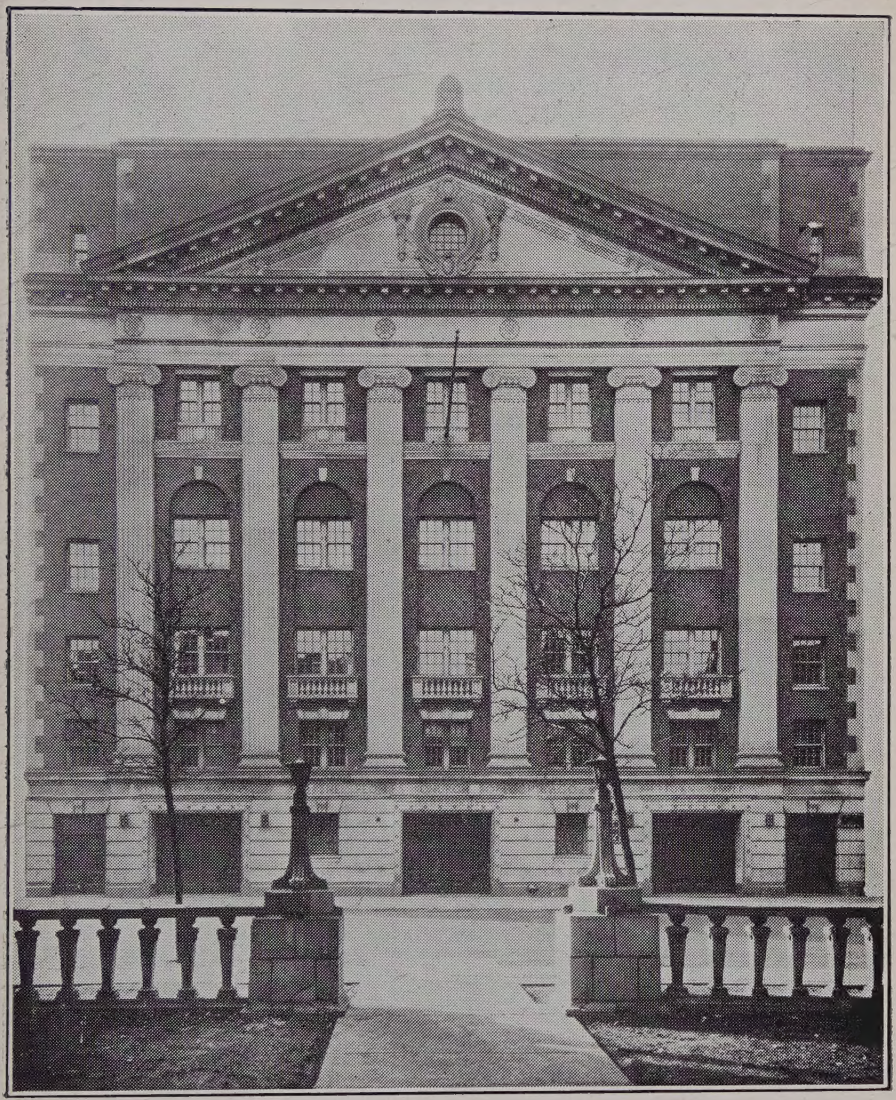


THE PEOPLES CHURCH OF CHICAGO AT
941 LAWRENCE AVENUE. Near Sheridan Road.

DR. PRESTON BRADLEY

THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume VII Chicago, Ill., June, 1930 Number 3

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

IF THE UNKNOWN SOLDIER COULD SPEAK

ADDRESS DELIVERED BY DR. PRESTON BRADLEY AT THE PEOPLES CHURCH MAY 25.

Libby, the historian, is responible for there being preserved for posterity the story of a most unusual incident in the life of the Roman forum.

Libby tells us that there was a great cataclysm under the pavement of the center of the forum, which, apparently, was some sort of subterranean earthquake, and that the center of the forum gave way, with the result that a great chasm was formed. The superstitious element of the Roman populace felt that this was a visitation of the Gods, and that the only way the damage could be repaired would be for the city and the people to offer into the mouth of this great gap and ragged hole of the earth the most precious thing which the populace possessed. And so, after considerable debate, Libby informs us that they decided that a Roman general, in all the trappings of his military splendor, would be the sacrifice demanded by the Gods to repair the wrath of the earth; with the result that Curtius, the general, was given his entire military equipment, bedecked with every symbol of his high office and upon one of the finest chargers of all the people that could be produced from the stables of all the military, there road out into the center of the forum, Curtius, upon this great horse of war. Charging at full speed, he plunged into the cavity, and as he left the pavement broken, was swallowed up by the dark depths of the crevice.

Libby tells us that the forum healed its wound and was restored to its former condition. That is the moral. Today, the hate of the world made a great wound in the heart of mankind, and, like a great cataclysm, it shook the foundations of society and this great aperture, rent in fury by man's hate, is the great chasm of war; and the Gods, whatever Gods there be, have demanded it, and are demanding it, that the healing of this great cavern, shall be the work of peace.

All nations of the past have passed through respective periods of conflict and disorder. Beginning in the far-off days of early European history, one sees those blonde, Teuton giants, away back in the North Country of Europe, clothed in skins, primitive and animistic; but in that far-off vista of the world's history there gradually kept seeping through into the consciousness of man idealism, the throb of unity and of peace. And those same Saxon giants crossed the Channel into England; that same Anglo spirit of the primitive, modified by the saturation of the world's ideals of concord and amity, wrested from King George, in the later centuries, the Magna Carta; and, for the first time in the history of government, the governed rose in antagonism to the dominating and accepted theory, that kings governed by the divine right. It was this same Anglo-Saxon group of Northern Europe, transposed and transformed in the Tide-Island of the Sea, that gave that great impetus in the Magna Carta.

And it was a similar group that, in another hour, when the strategy of divine right found its personification in an imbecilic king, one of the most tyrannic, ignorant, superstitious and demoralized beings that ever sat upon a throne, George III; when another group, dominated by that

same irresistible and everpresent saturation of the desire to be free, gave the world the Bill of Rights, the great document in the regular procession of documentary evidence that man ultimately is going to be free from all external hierarchy of imposed display of power.

And there was another group in this continual, continuing thread of idealism which, from the first days of the caveman and the earliest period of anthropological development in the life of the race, you will find that unbroken cord, now twisted, now taut, now about to break under the strain, but never did. One golden thread of ideality that has dominated and motivated the human heart from the very first pulse of the first dawn of the world, down through the ages, until the experiment, which is still an experiment, let me repeat, in the laboratory of nations. Our own government and our own country faced these dominating, clashing impulses and motives of human society.

I was reading just recently a book by Roger Babson on, "The Difference Between South America and North America"—and I give this as an illustration of my thesis of the morning—and that is, the unquenchable and imperishable idealism that is ever throbbing in the human heart to understand. Somewhere—I don't know when, I don't know how—man is going to flower into the fruition and achievement of what this continual urge and surge and birthpan of life is, to be free, to be quite free; that was the dominating thing and it still is. And in this book of Roger Babson, "The Difference Between South America and North America," Mr. Babson recalls an interview which he had with the president of Venezuela; and in this interview with the president of Venezuela, the president of Venezuela said to Mr. Babson, "Mr. Babson, what makes the great difference between North America and South America? It is not climate—there are vast territories of South America," said the president, "that are much better in climate than the North American continent." He said, "It is not natural resources, for we have the minerals of the world." He said, "It is not the potentiality for the development of power for we have eight, **eight** waterfalls in South America that develop more energy than Niagara, **eight of them**—it is not any of these things that makes the difference."

Roger Babson attempted to state his opinion in regard to the difference; and after Mr. Babson had attempted the justification for this superiority which we feel of the North American continent over South America, the president of Venezuela turned to Roger Babson and he said this striking thing, which, in my opinion, is the real gist of the entire matter. The president of Venezuela said to Mr. Babson, "Mr. Babson, the fact of the matter is this, that the South American continent was settled by Spaniards, who were only in search of gold; while the North American continent was settled by Puritans, who were only in search of God."

And the two dominating motives of the Western World, gold and God—if they ever become synonymous, so that gold is God and God is gold, and all of the idealism that is so obviously a part of the great movements of American life are submerged to the God of gold, then these dead, these unknown dead, and your dead and mine, shall have only come to fertilizer, out of which will grow, in the years of centuries to come, other offsprings of idealism; and when other days will call and other crises will come and other liberty be jeopardized, if gold and God become the same thing in modern civilization, if ease and comfort and the flabbiness that comes with comfort, if greed and false na-

tionalism, based upon philosophy that anticipates the hate, rather than the love, of the world, you men of the military who are here today, you men who have fought and the colors of our country, hear me—history does not repeat itself; it is circular and it moves in cycles, but it does not repeat—if, upon the altar of the world's prosperity and power, gold and God become one again, and all we think about is our own comfort, our own needs, own isolation and the satisfaction that comes from knowing that we could whip the world—what of it, gentlemen, **what of it!** If only from the thought that power, power!—O, my God of Nations! if the Unknown Soldier could speak.

The Duke of Wellington said once, "If you had ever seen one day of war, you would get down on your knees and pray God that you would never see the like of it again." How many men in this audience—or women, too; for we have some nurses here—how many of you have ever seen one day of war? Let us see your hands.

You have been under fire, you have heard the roll of guns—put them up; let me see your hands, who know what this thing means. Am I telling an untruth?

I have visited all the Unknown Soldier graves of all the Allied Countries, save one. I have stood at Arlington, where our own boy is buried! I have stood in Westminster Abby, at the grave of England's unknown dead; I have stood at the Arc Triump, there at the top of Champs Elysees, where the perpetual light burns over the grave of the Unknown Soldier of France; down in Czecho-Slovakia, in the city of Prague, I have stood at the grave of the Czecho-Slovakian Unknown Dead, and every experience that I have had by the side of these boys—I can't help it, my friends; don't call it sentiment, don't call it emotionalism; it's both, refined, super-refined, sifted and sifted, and sifted again—when I stood beside these Unknown Dead they spoke to me; they spoke to me, those boys spoke to me!

Did the Unknown Soldier sit in a vacant chair at the London Conference? Did the Unknown Soldier sit in a vacant chair at Locarno? Did the Unknown Soldier sit beside the propagandists and the antagonists who are dominating public opinion throughout the civilized world? Is the Unknown Soldier sitting today in the Parliaments of the World? Is he in Paris, in France, with more men under arms today than they had in the War; and France anxious that some sort of security be arranged whereby, in the event of another explosion in Europe, she will have the security of the powers of land and sea; with unrest in India, that now has ripened into the fanaticism of a religious war, as well; with all this whirl, what would these unknown soldiers say?

Forget for the moment this thing called power; forget for the moment this thing called pride; forget for the moment this thing that makes hate and animosity; forget it for the moment and answer me this question: How long, **how long** must it be before this world can be a world of peace? Who are you afraid of, America; who are you to fight? What nation of the world knows? What have you?—idealism, in your Constitutional form of government, is being jeoparized. The pettiness of European diplomacy and the incapacity of European leadership to give a program of European comity is going to force Europe into another war; and Europe will probably be at war within a decade.

How, and when, and **how much** must be the price yet, will you tell me? Do the people want it? No! The people do not want it; the men who have to do the fighting and live through the hell of war never have wanted it! That

is why I advocate one of the most unpopular things that probably could be advocated these days; and that is this, I stand for an absolute mandate of war from the people, and not from the emergencies of diplomatic encounters. It is not the people that want war, but the people can be inflamed.

When are we going to distinguish between an occasion and a cause? The occasion of the Revolutionary War was the Boston Tea Party, but it was not the cause; the occasion of the Spanish-American War was the sinking of the Maine, but it was not the cause; the occasion of the World War was the assassination of Archduke Ferdinand and his wife by an insane student, in the little town of Serajevo, down in Bosnia, but it was not the cause. Occasions can very frequently make wars, but they are not the causes of wars. The cause is always a deeper thing than the occasion.

As far as I can see, one man in Europe—speaking now of Europe—one man in Europe has a great dream, has a great ideal, and that is Briand; and Briand is probably two centuries ahead of his era. But that does not matter; Briand sees the coming of the United States of Europe, and the time will come when war between London and Paris, or Paris and Berlin, or Berlin and Rome, or Paris and Vienna, will be as unthinkable as war between Los Angeles and New York City, as war between Detroit and Philadelhpia, as war between Chicago and Boston. Here, you say, Dr. Bradley, the very seeds of hate are so deeply sowed in the heart of Europe that you are perposterous.

Wait! Do you think Captain Cummings, in 1865, would have been entertained by a Confederate Post in Florida? Every Northerner, would have been after him hot and heavy, and he probably would have wound up in a traitor's cell if he had hobnobbed fraternally with any boys in gray from '60 to '65.

There was one man of the period who had the dream of a United States; he was angular and tall, rugged, awkward, homely and he said "If slavery is not wrong, then nothing is wrong!"

Where did this very Memorial Day begin? I will tell you where it started. It started in Columbus, Mississippi. Three young ladies, at the immediate close of the Civil War, went out to the graves of their sacred dead, who were Confederate, in Columbus, Mississippi, and they placed flowers upon their graves and a paper commented upon it as a beautiful thing; and in 1866, only a year later, Columbus, Mississippi, had the first Memorial Day on this Sunday the United States ever had. And they did more than that, there were forty-one Yankees buried in Columbus, Mississippi, and in 1866 the women of Columbus, Mississippi, put flowers upon the graves of Yankee soldiers that shot down their own brothers!

My faith is anchored in the faith that you give the human heart time and the human heart will forgive everything! I will not see it; you will not see it; your children's children's children will not see it, but the Unknown Soldier will. He will look out of eyes, just sockets, of skulls, if skull is left after the smash-up; he will see it. See what? Thank God, he will see the time when a gas-mask will be in a museum, when a sword will be in a museum; and the gas-mask will have on it a card to designate what it was, and the sword will be so dull that it cannot cut butter. I can hear someone saying now, "Oh, but Dr. Bradley is the dreamer; this morning, Dr. Bradley is a poet." Well, poetry is always more true than prose; poets are always more true than prose makers. The poet is always the prophet. The time will come when we will have a world of peace; but then someone says, "You have

been reading Eiche; you have been reading Poincare; you have been reading Traxton." Someone says, "Don't you know that there is a biological aspect of war; don't you know that peace has a tendency to breed a lack of virility; don't you know that it is a process of elimination; don't you know that there is a way that it maintains the "balance;" don't you know that if you don't have the military you will not develop virility; don't you know that the only way we can keep the heroics of manhood is to keep peace through war; don't you know that the world must have a "holiday of war"—don't you know that?"

I see them; we see them now—ten abreast, two seconds behind each other, the pulpit a reviewing-stand, ten men abreast, marching in front of me. Do you know how many days it would take the dead of the Great War to pass in front of me? I should have to stand here forty-six days, for them to go by. Youth! Dead! And you tell me that peace has no heroics; you tell me that there is not a battlefield of peace; you tell me that this age does not produce tendencies for heroic qualities? You tell me that in the great field of industry, today, that it does not demand genius and heroics and character and personality and virility? Do you mean to tell me now that the men that are doing the great building of the world, out there upon skyscrapers, where I stood the other night at the top of forty-four stories in this city and looked at these sparkling jewels of the city of Chicago, do you mean to tell me that to build a civilization like this does not take heroic men? Do you mean to tell me that the only hero is a hero who faces guns? I know men and women in my life today that are facing more hell than any battlefield of the world ever saw fighting, fighting! Peace has her battlefields none the less than war! So, garland them over; the little green tents, the slab of stone—our soldier and sailor dead.

Have you kept the faith? Supposing, tonight, the slab of Arlington would break, and pushing its way up through the top should come our dead; perhaps a boy from Iowa, Kansas, perhaps a West-Coast boy, perhaps a boy from the Bowery, perhaps from a Texas plain, perhaps from a Michigan lumber-camp, perhaps a black boy! Who knows? He was American. Supposing, out of Arlington's tomb, tonight, he should walk the aisles of America again. Suppose he should, and come to you and say, "I left my university, I left my college, I left my position, I left my future and I am here; I did not start this bloody mess; I did not have any opinions about it." Soldiers do not make war; soldiers are not consulted as to causes. The business of soldiers is to fight; and this Unknown Soldier says, "They didn't ask me; they took me, and I went; I went through and I did all that there was to do." Suppose he should look at me and look at you, and say, "Have you kept the faith?" What was the faith? Do you think you could have gotten men to die as men did; do you think you could put two million men in the United States, under a draft-law, in uniform; do you think you could send a million and a half to Europe without a Federal draft in a draft-riot of the United States Army; do you think you could do that, if America had the idea that we were just fighting for battleships, and gold, and territory, and oil? No! Men do not die for these things!

So, there is a voice, hollowed, anemic; the war is not over, for him. Eleven years!—some of the youngsters in our balcony today—eleven years, means nothing; some of the boys, twenty to twenty-five today, what were they eleven years ago? Children! All this is perhaps a fairy-story to them. Eleven years! — dull things; but from my little home

in Michigan last week, in the middle of the night, one of our boys leaped from his bed, screaming and shouting, "There is another, get him; oh, there is another!" Neighbors came in. Eleven years! And while I speak to you, that boy, one of the finest boys I ever knew, is out at Speedway, a prisoner in his bed, living over and over again—hell. The war is not over for him; it is not over!

This is my last sentence: As long as I live, at whatever cost to me, I shall never raise my voice or exert one ounce of my energy to propagate or foster the spirit of hate that finally crystallizes into war.

America, the United States of America, by her example, not by courts, not by diplomatic creeds, not by mere alliances, not by pacts, not by machinery; but by the spirit, America can convince the world that we have no selfish men, no greed, no lust for gold, but that the peoples of the world, by the power of our example, can catch the contagion of freedom; and what guns and bullets and gas and germs and airships and battleships can never do, example will do! for the desire to freedom and to peace will not down; it is in the human heart, it was there at the start, and it will be there when there is no more dawn.

MEDITATION

Infinite Heart of Never-forgetting Love, who dost ever remember all that men do that costs of body and soul, all over America today and in that little part of Europe that is being deified today by the presence of American mothers, we pause to honor our soldier and sailor dead. Somehow, we feel that it was sacrificial, that it was redemptive; that blood, human blood, red and warm, just from the heart of boys and men, was sacrificial blood; and Youth went West, and we live and the country lives, and companions and compatriots are here today. Infinite and Everlasting Heart of all men, of all creeds, of all faiths, we honor today Roman Catholic boys, we honor today Jewish boys, we honor today boys of ever faith, of ever creed—Negro boys; we honor today all men, and women, too, who bravely and honorably discharged their responsibilities in great, striking moments of our history. May they rest in peace, while we of the Peace they bought with blood do not stand idle; waiting, that only ease and comfort and wealth and prosperity may be our portion out of the hell through which they passed, but that we, too, might be heroes of peace, with great work to do, great agony to pass through, great sorrow and travail of soul and body.

So, today, wherever soldiers sleep, wherever sailors rest, with garlands of memories—flowers—we strew their graves; Southern boys who wore gray, and Northern boys gramented in blue join hands today across the years for a united and an honored country. Help us who live to keep it so; and wherever today there are father-hearts and mother-hearts, and sister-hearts and brother-hearts that are breaking with grief and sorrow, may their grief be somewhat assuaged by the consciousness that their dead died as we all would die—in the performance of duty.

ANNUAL REPORT OF THE PEOPLES CHURCH SCHOOL OF RELIGIOUS EDUCATION

The Peoples Church School of Religious Education has just closed the most successful year in its history. There are now enrolled one hundred seventy-five pupils, which includes sixty-five new pupils who have entered during the year. The average attendance is sixty and we have forty-seven names on our Cradle Roll, whom we hope to enlist as teachers in the School in due time.

The School, during the year, purchased fifty new chairs for Channing Hall at a cost of $173.-25 and made an Easter offering to the Church of $100.00, making a total of $273.25 which the School contributed for the benefit of the church building. The school also purchased its own supplies, such as equipment for the Primary Department, steel cabinet, books, etc. Flowers have been distributed to the sick and sorrowing pupils.

Our Christmas entertainment was rather unusual. It consisted of a play written by Mrs. Ernest Szekely of Milwaukee, Wisconsin, and directed by Mrs. Edna Eddy, assisted by Mr. Jas. H. Griffin. It emphasized the importance of children becoming Santa Claus for others. The children enjoyed this as well as the adults.

The school will need more teachers next year and we hope many of our members will take up the training. The attendance of the adults is very encouraging and the Adult Class is used as a training school for teachers.

June 8, closed the school year. Dr. Bradley was present and after an address presented the pupils with certificates, diplomas and honor pins. I thank the officers and teachers for their faithful service during the past year and Mr. Emerson Abernethy for furnishing special music for the school.

Officers and teachers are as follows:

C. W. Denicke, superintendent, Mrs. Alice Pearson, secretary; Mrs. Thos. Harrison, treasurer; Mrs. N. S. Hoffstadt, Musical Director; Miss Helen Williams, Pianist.

Teachers:

Mrs. E. L. Roubinek
Mrs. E. Halpern
Miss Anna Koch
Miss Roma C. Stauch
Mr. R. E. Eddy
Mr. Paul Stickel
Dr. A. Wickstrom
Mrs. R. E. Eddy
Miss Betty Boaz
Mrs. D. Warren.

Respectfully submitted,
C. W. Denicke, Superintendent.

ANNUAL REPORT OF THE WOMAN'S CLUB OF THE PEOPLES CHURCH

The Woman's Club of the Peoples Church began their fiscal year with an opening luncheon on October 7, at the Lake Shore Athletic Club. Guests of honor were Dr. Preston Bradley and the President of Ninth District, Mrs. James J. Reynolds. Vocal selections were given by Madam Joane Young.

On October 14, the Club began its Educational work under the leadership of Mrs. George B. Schulten. The subject of the course was Famous Women. Once a month papers were read and discussed on distinguished women in the fields of citizenship—literature—music— poetry— drama, and international relations. Perhaps we did not cover all that there was to be learned about these women, but the survey brought to us a sense of their reality, inspiring us with their dominant qualities. The course taught us that the world's great women, like her great men, possessed a sense of humor and an amazing courage to over-come stubborn obstacles, almost without exception.

Citizenship being a continuous affair, fifteen minutes twice a

month were devoted to current events. Governmental happenings including the important actions of public-officials are brought before the club, in order to stimulate an interest in the factor of our every day life.

National Drama week was observed by us in the following manner: A program was given on women of the stage, February 10, Eva La Galliene, Eleanora Duse and Isadora Duncan were some of the celebrities discussed at the morning session and in the afternoon a reading of "Street Scene" was given by our Drama Chairman Mrs. Gertrude Needham. We completed our formal observance of this week by an attendance of the Club as a whole, at a matinee performance at the Chicago Art Theatre.

Situated in Uptown Chicago the Woman's Club of the Peoples Church has its own responsibilities in Community Service. In addition eminent speakers have been procured from time to time, to present scientific facts concerning the emotional, mental and physical aspects of life in the Chicago area. Mr. Rodney Brandon, Public-Welfare Chairman at Springfield gave us a splendid insight into the public-welfare situation in the County, Dr. Herman Bundeson gave us a splendid talk upon the subject of health and how to protect it and the Superintendent of the Cook County Forest Preserves, Mr. Sauer informed the Club on our Forest Preserves and their recreational problems.

The Committee realizing the attention given to the World Court in this State around the time of the election, secured two able speakers to present the different aspects of the Court—these were Ruth Hanna McCormick and Mrs. Robert Moffett. Both speakers stimulated a good deal of thought on the part of the members on the subject of the World Court.

Lights Golden Jubilee was celebrated by a timely illustrated lecture given through the courtesy of the Commonwealth Edison Company. A very unusual treat was also given us on that day by Miss Betty Muelhberger an excellent harpist. She played several beautiful selections on her instrument both before and after the lecture.

Dr. Bradley's lectures always attract the largest audiences of our club season. This year he gave three remarkable reviews one of a current book, "Poper's Row" by Warwick Deeping, one of a very much discussed play in town, "Kingdom of God," starring Ethel Barrymore; and a lecture recital on the ever significant "Peer Gynt" of Ibsens, accompanied by the appropriate string music of the Greig Suite. The combination of the two, brought to us a realization of the beauty of the music, and a keener appreciation of the thing that the playwright was trying to convey in "Peer Gynt."

At this program a large representation of the Unitarian Alliance and women of the Radio Audience attended as our guests. Tea was served, after which the guests had an opportunity of veiwing our Auditorium.

On the afternoon of the "Kingdom of God," Dr. Bradley gave us one of the most understanding reviews that our Club has ever listened to. He not only gave us the author's story with its dramatic significance, but followed it up with his own humanly poignant interpretation of the play.

Always ready to endorse and assist all enterprises for the betterment and beautification of the city, the W. C. P. C. made six entries in the Garden and Flower Show that was held at the Hotel Sherman in March. Winning one prize and two honorable mentions.

Every year our club strives to advance in some tangible way over the previous years. Usually this means adding a new department. Last fall, through the ef-

forts of Mrs. Ruthanne Lindquist the 9th District chairman of Junior Membership, we organized the Junior Woman's Club of the Peoples Church, an association for girls between the ages of fourteen and nineteen. These young women are being trained to become leaders of club women when they are ready to take their places in the adult life of the Community.

Now we come to Philanthropy, the Department that is functioning under the leadership of Mrs. Chas. W. Denicke. The W. C. P. C. assisted the Church in taking care of over four hundred individuals at Christmas time. If some of the Congregation who wonder about their donations, would drop into Channing Hall during the holiday season and familiarize themselves with our efforts for the unfortunates all over the city they would marvel, for this department functions to the limit. During the year we have been caring for three families sending monthly checks for a stated amount. Several other families have been given temporary relief, especially where little children were concerned. We assisted on the Tag Days for the Central Howard Association, and For-get-me-not Day. Donations were given to the Traveler's Aid, Protestant Children's Home and Woman's Shelter Home and Buelah Home. We also assisted in the Red Cross Drive. Our philanthropic work is as varied as it is extensive.

The work of the W. C. P. C. is difficult to summarize in a few words, because we have obligations to meet that other clubs do not. This year eighteen hundred dollars was given to the Church. A complete service for two hundred dishes, silverware and glass ware was purchased by us, a kitchen cabinet and some kitchen equipment, utensils etc. We felt that in lending a hospitable atmosphere to our surroundings in planning our dinners for our Church friends, that this equipment was badly needed. We hope that we have succeeded in making our dinners more attractive.

As our fiscal year has drawn to a close, we cannot stifle a feeling of pride as we examine the records. During the year that has gone, we have carried out practically all the things we'd planned together, but deep in the mind and heart of each of us, have been good ideas that were never expressed, or tried. We look forward to the next year to put some of these into action.

The W. C. P. C. wishes to thank Dr. Bradley, the various organizations of the Church, and the congregation as a whole for their splendid co-operation during the past year.

Respectfully submitted,
Florence M. Hermsdorf,
President 1929-1930.

A WEEK-END AT ST. CHARLES

Sixty members of the Young Peoples Club spent the week-end including Memorial Day at "Wing Hammer Camp" at St. Charles, Ill.

This Camp in the woodland boardering the Fox River is an ideal spot for young people to spend a holiday. There are well equipped cottages and a dancing pavilion; canoes, row-boats, tennis courts, a near by golf course, with trees, birds, sunshine and fresh air a plenty, giving all the great out-of-doors can offer, for a fine wholesome time.

Dr. and Mrs. Bradley with Mr. and Mrs. Harrison drove out to pay a surprise visit to the campers, arriving just in time for pancakes at breakfast, which were excellent indeed. There was no lack of food, and no lack of good humor and high spirits. A splendid group of young folks having a merry time and a few days, change from the city. They all agreed when it was time to pack up, that they had never enjoyed a better time, and that it would surely be a week end long remembered.

FOURTH ANNUAL RECITAL

Mr. James Griffin gave his fourth annual recital for the benefit of the Organ Fund, on Sunday evening, April 28, in the Peoples Church Auditorium.

Mr. Griffin gave a group of readings from the New Poets, and some scenes from Shakespeare; Miss Frances Opheim accompanied him in a group of Madrigal and Minstrels.

Miss Betty Muehlleberger gave two harp solos, Miss Evelyn Ewert, sang "Arid" from Le Nozzedi Figaro, "Stresa" by Watts and "Carnival" by Fourdrain.

It was a highly artistic and beautifully ballanced program. A large audience showed due appreciation. The entire proceeds went to the organ fund of the Church.

T. T.

WEDDINGS

May

1—George Ebner and Dorothy Gottschalk
3—Everett Slocum and Mary Daggett
3—Albert J. Altoefer and Isabel Demers
24—Earl A. Minnich and Helen M. Blackwell
27—Norris L. Irwin and Elsie S. Nyman
27—Albertus Minards Oliver and Margaret French Bush
30—Albert W. Koch and Beatrice Mayo.

NEW MEMBERS

The Peoples Church publicly welcomed into its membership the first Sunday in June the following persons:

Miss Hilma Anderson, 5103 North Clark Street.

Miss Mable E. Chute, 636 Waveland Ave.

Mrs. Mirella Mageehan, 2816 North Sawyer Ave.

PASTOR'S CALENDAR

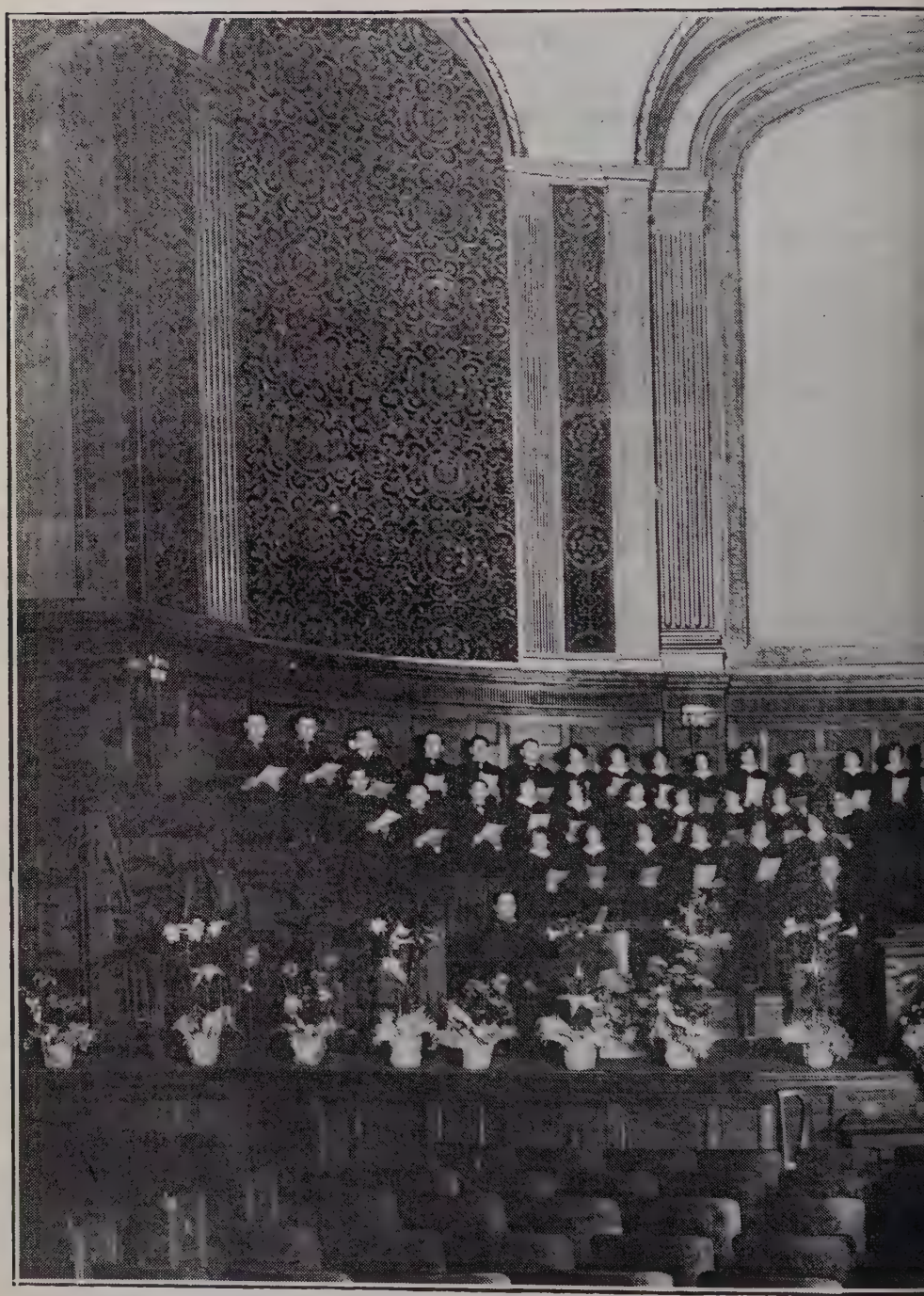
Dr. Bradley kept the following engagements during May:

1—Address. Mothers and Daughters Banquet, Peoples Church.
4—Sermon, Peoples Church.
4—Sermon, 1st Congregational Church, Des Plaines, Ill.
6—Address, Northwestern University.
6—Address, Junior Woman's Club, Portage Park.
7—Address, Austin Masonic Temple.
9—Address, West Side Chamber of Commerce.
11—Sermon, Peoples Church.
12—Meeting, Trustee's Peoples Church
13—Address, High School, Oconomowoc, Wis.
18—Sermon, Peoples Church.
18—Address, Radio WJJD for "Boys Week."
25—Sermon, Peoples Church.
25—Address, Forest Home Cemetery for "G. A. R."
26—Meeting, Tel. Div. T. W. L. A.
27—Address, Geo. F. Nixon Organization.
29—Commencement Address, Coal City, Ill.
31—Address, Walt Whitman Banquet.

FUNERALS

May

1—Mr. Mortimer L. White, Interment, Montrose.
2—Mr. Wm. Bergman, Interment, Rosehill.
6—Mr. August Bloom, Interment, Eden.
8—Mr. Edward Sydney Gordon, Interment, Oakwoods.
10—Miss Theresa Kupferer, Interment, Graceland.
28—Mrs. E. H. Bromund, Interment, Graceland.
28—Mr. Melvin Welcome, Interment, Memorial Park.
28—Mrs. Paul Sager, Interment, Graceland.



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RELIGION

Older than the home is the Temple; older than the work-bench is the Altar; older than the sword is the sacrificial fagot; older than the soldier is the Priest; older than written language is spoken prayer; older than painting is the invisible image of a Nameless One. Religion is the first and last thing. It is the universal language of all human hearts, no matter what their age, race, nationality or creed may be. Tho different forms may be employed to visualize that Something which stands beyond, behind and within the passing flux of things, yet is the desire of each man the same. And tho different may be the language and symbols used to give meaning to all that passes, the while it eludes apprehension, yet the hearts of all men speak a common language. Tho our temperaments differ, yet are we dedicated to one august destiny and united in one common quest for that which is ultimately ideal. Ever the vision leads on, sometimes with many gods, sometimes with one; sometimes with many saviors, sometimes with one; sometimes with a holy land washed by ocean waters, sometimes with Holy Lands implanted in men's hearts. Because we are grandly human we shall ever build our altars, offer our prayers, sing our hymns. But more and more shall we learn that beneath all our variations abides an eternal Unity which makes us brothers one of another.

W. W. W. Argow.

GOD IS EVERYWHERE

Oh, where is the sea? the fishes cried,
As they swam its crystal clearness through.
We've heard from of old of the ocean's tide
And we long to look on the waters blue,
The wise ones speak of the infinite sea,
Oh, who can tell us if such there be?

The lark flew up in the morning bright,
And sang and balanced on sunny wings;
And this its song: I see the light,
I look o'er a world of beautiful things,
But flying and singing everywhere,
In vain I've searched to find the air.

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OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake and rise and fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgements seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep,
I lend my arm to all who say: "I CAN."
No shamefaced outcast ever sank so deep
But he might rise and be again a man.

—Walter Malone.

ASSOCIATE ALLIANCE

The Associate Alliance met at Milwaukee, Thursday, June 5, 1930. Four Unity members, Mrs. Washburne, Miss Scheible, Mrs. Eldred and Mrs. Ashton were present. There were four representatives from the First Church, three from the Third, four from Madison, two or three from Hinsdale, several from Evanston, and a fine number of the Milwaukee ladies. Several had expected to be there from the All Soul's Church of Chicago. We were sorry that they did not arrive, and they missed a pleasant, profitable day.

A delicious luncheon was served in the pleasant dining room on tables decorated with bouquets of flowers.

Between the main lunch and dessert brief reports of the bimonthly term were given. They will be referred to later on, in connection with other and annual reports.

After lunch the regular meeting was held in the attractive parlors of the church.

All the yearly reports showed activity and that each alliance had helped its church financially and otherwise.

Mrs. Richardson reported that the Founders' Fund had reached its goal and that every alliance except one of the 30 in the midwest district had contributed and she hoped that one would come in, not for the sake of the money but that the aliance referred to might feel the unity with all the others.

It was decided to again print and distribute the little booklets containing names and addresses of members, and to pay for them as was done last year.

Alliances concern themselves with both church and Sunday School. Informal reports of one said that a Sunday School with four paid teachers was prospering. A course of study is being worked out on Religious Development, suitable for grades from kindergarten to high school.

One alliance manages finances on a budget basis. Copies of the budget were shown.

Suggestions for thought. A "Shut-in-Bag" where all sorts of things can be stored for distribution to "shut-ins."

An "Intellectual Barbecue." What is it?

At our Unity Ladies' Aid Alliance meeting next fall more extended reports may be given.

When the meeting adjourned the ladies reluctantly took leave of their very cordial hostesses, and friends from other alliances; each feeling that the time had been well spent, in cementing relationships in a common cause, and in exchanging problems and thoughts.

RETREAT FOR MINISTERS FOUNDED

One of the recent movements in Unitarian history has been the acquiring of a retreat for ministers at South Woodstock, Conn. A meeting for the purpose of bringing this venture before the Fellowship, was held at 25 Beacon Street, Boston, Monday afternoon, May 19, Wm. Roger Greeley presiding. The speakers were Walter Prichard Eateon, Dr. Horace Westwood, Ernest G. Adams, Rev. Abbot Peterson, and Rev. Miles Hanson. All the addresses centered about the value of the property as a quiet place for rest and meditation, its natural beauty, and the part it is going to play in the future life of the Fellowship. Following is a synopsis of the several addresses taken together, making a general description:

The idea of a retreat for ministers has been successfully developed in other denominations, notably the Episcopalian. If we are to conclude from the enthusiasm displayed at this meeting, the Unitarian idea will meet with equal success. The location is by a lake, by a grove of pines cathedral-like in their majestic proportions. The house is centrally

located, and at convenient distances from New York, Providence, Worchester, and Boston. The village is on a motor highway; but the retreat is well secluded, and ideal in its privacy. It is a place to which ministers, tired with the routine of parish and pulpit, can go and find complete rest. It is also finely located for the development of mind and spirit. One week's or two weeks' stay will mean recuperation for body and mind. The wish is that, in time, an informal order be instituted among the ministry, with ideals of complete separation for a time from distracting experiences. This order would be a body of men dedicated to the liberal evangel, seeking, to use an evangelical phrase, unction for the spirit.

It should prove to be more than a rest-house. It should prove of vital value to the whole Fellowship; for in its seclusion and inspiration, Woodstock should send ministers back to their parishes more fit for their task. In this sense it is a movement in which not only ministers, as the direct recipients of its benefits, are to be included, but one in which the laity will benefit. The retreat will strengthen the corporate life of the entire denomination, as Star Island is doing, if in a more modest manner.

Love in the end is unconquerable. You may crucify it, but it will rise again. God can do only what love can do; but love can go on loving all the time, even when it is hurt most.

Bishop Fiske in Calvary To-Day.

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Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.
Pastor's Cabinet — First Monday evening.

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